

A
CHRISTAL GLASSE
FOR CHRISTIAN
WOMEN.

Containing a most excellent discourse
of the godly Life and Christian death of
Mistris KATHERINE STUBBS, who
departed this life in Burton vpon Trent
in Stafford-shire, the 14. of December.

WITH A MOST HEAVENLY CON-
fession of the Christian faith, which she made a little be-
fore her departure: as also a most wonderfull combat betwixt
Satan and her soule: worthy to be printed in letters of Gold,
and to be engraven in the Table of every Christian heart.

Set downe word for word as she spake, as neare as could
be gathered. By PHILIP STUBBS, Gent.

REVEL. 14. verse 13.

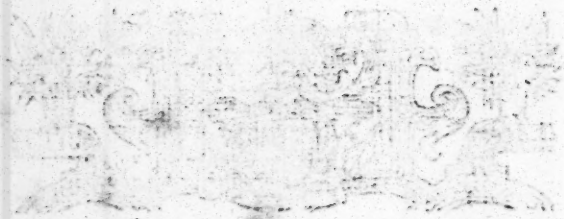
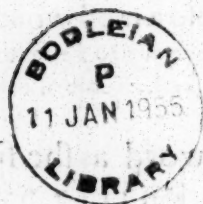
*Blessed are the dead that die in the Lord; euen so saith the Spirit: for
they rest from their labours, and their works follow them.*



LONDON,

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CHRISTIAN GLASS



LONDON

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A
CHRISTAL GLASSE
for Christian Women : wherein they
may see most wonderfull and rare examples,
of a right vertuous life and Christian death, as
in the discourse following may appeare.



Alling to remembrance (most Christian Reader) the finall end of Mans Creation, which is, to glorifie God and to edifie one another in the way of true godlinesse : I thought it my dutie, as well in respect of the one, as in regard of y other, to publish this rare and wonderfull example, of the vertuous life and Christian death of Mi-
stis Katherine Stubbes who whilst she li-
ued, was a Mirrour of Iouanahood, and now being dead, is a per-
fect patterne of true Christianitie. She was descended of honest *Her parentage,*
and wealthy parents, her Father had borne diuers offices of wor-
ship in his Companie, amongst whom he liued in great account,
credit and estimation all his dayes : he was zealous in the truth,
and of a sound Religion. Her Mother was a Dutch woman, both
discreet and wise, of a singular good grace and modesty; and which
did most adorne her, she was both religious and also zealous.

This Couple, liuing together in the Citie of London many
yeares, it pleased God to blesse them with children, of whom
this Katherine was youngest saue one : but as she was the
yongest saue one by course of nature, so was she not inferiour to
any of the rest, but rather excelled them all (without comparison)
by many degrees, in the endowments and qualitie of the mind.

The godly life

Her marriage.

At fifteen yeares of age, her Father being dead, her mother bestowed her in marriage to one Master Philip Scubbes, with whom she lived foure yeares and almost a half, very honestly and godly, with rare commendation of all that knew her, as wel for her singular wisdom, as also for her modestie, courtesie, gentlenesse, affabilitie, and good gouernment: and aboue all, for her feruent zeale which she did beare to the truth, wherein she seemed to surpasse many; insomuch as if she chanced at any time to be in place where either Papists or Atheists were, and heard them talk of Religion, what countenance or credit soeuer they seemed to be of, she would not yeld a iot, nor giue place to them at all, but would most mightily iustifie the truth of God against their blasphemous vntruths,

Her godly life.

and conuince them, yea and confound them by the testimonies of the word of God. Which thing how could it be otherwise? for her whole heart was bent to seek the Lord, her whole delight was to be conuersant in the Scriptures, and to meditate vpon them day and night. Insomuch as you could seldome or neuer haue come in to her house, and haue found her without a Booke, or some other good booke in her hand. And when as she was not reading, she would spend her time in conferring, talking and reasoning with her Husband of the word of God, and of Religion; asking him what is the sense of this place, and what is the sense of that: how

Her loue to the word of God.

expound you this place, and how expound you that: what obserue you of this place, and what obserue you of that: so as she seemed to be rauished with the same spirit that David was, when he said, The zeale of thy house hath eaten me vp. She followed that commandement of our Saviour Christ, who biddeth vs search the Scriptures, for in them you hope to haue eternall life. She obeyed the commandement of the Apostle, who biddeth women to be silent, and to learne of their husbands at home. She would neuer suffer any disorder or abuse in her house to be vnreproued or reformed. And so gentle was she and courteous of nature, that she was neuer heard to giue to any the lie in all her life, nor so much as to touch any in anger. She was neuer knowne to fall out with any of her neighbours, nor with the least childe that lived; much lesse to scold or brawle, as many will now adayes for euery trifle, or rather for no cause at all. And so solitarily was she

Her gentlenesse.

giuen, that she would very seldome or neuer, and then not neither except

Of Katherine Stubbes.

except her husband were in companie, go abroad with any, either to banquet or feast, to gossip or make merrie, as they terme it: insomuch that she was noted by some (though most vntuly) to do it in contempt and disdain of others. When her husband was abroad in London, or elsewhere, there was not the dearest friend she had in the world, that could get her abroad to dinner or supper, or to Playes or Enterludes, nor to any other pastimes or sports whatsoever: neither was she giuen to pamper her bodie with delicate meates, wine, or strong drink, but rather restrained them altogether, saying, that she would eate to liue, and not liue to eate. And as she excelled in the gift of sobrietie, so she surpassed in the vertue of humilitie: for it is well knowne to diuers yet li-
Her integritie
of life.
 uing, that she vtterly abhorred all kind of pride, as well in apparel or otherwise. She could neuer abide to heare any filthy or vnseemly talke of scurrilitie, balldery or vncleanness, neither swearing nor blaspheming, cursing nor banning, but would re-
 proue them sharply, shewing them the vengeance of God due for such deserts: & which is more, there was neuer one filthy, vnclean, vndercent or vnseemly word heard to come forth of her mouth, nor euer once to curse or ban, to sweare or blaspheme God any manner of way, but alwaies her speeches were such, as both might glorifie God, and minister grace to the hearers, as the Apostle speaketh. And for her conuersation, there was neuer any man or woman that euer opened their mouthes against her, or that euer did or could accuse her of the least shadow of dishonestie, so contently she liued, and so circumspectly she walked, eschuing euen the outward appearance or shew of euill.

Againe, for true loue and loyaltie to her husband and his friends, she was (let me speake without offence) I thinke, the rarest Paragon in the world: for she was so farre from diswa-
 ding her husband to be beneficiall to his friends, that she would rather perswade him to be more beneficiall vnto them. If she saw her husband to be merrie, then she was merrie: if he were heauie
Her demeanour
towards her
husband.
 or passionate, she would endeuour to make him glad: if he were angrie, she would quickly please him: so wisely she demeaned her selfe towards him. She would neuer contrarie him in any thing, but by wise counsell and sage aduice, with all humilitie and submission sake to perswade him. And also, so little she was giuen to

The Godly life

Her little care
of the world.

Her prophesie
of her death.

Her deliuey
of childe.

Her sicknesse.

this world, that some of her neighbours marnelling why she was no more carefull of it, would aske her sometimes, saying: *Pittis* Stubbes, why are you no more carefull for the things of this life, but sit allwaies poring vpon a booke, and reading? To whom she would answer, If I should be a friend vnto this world, I should be an enimie vnto God: for God and the world are two contraries. Christ biddeth me, Loue not the world, nor any thing in the world; affirming that if I loued the world, the loue of the Father is not in me. Againe Christ biddeth me, First seek the kingdome of heauen, and the righteousness therof, and then all these worldly things shal be giuen to me. Godlinesse is great riches, if a man be content with that he hath. I haue chosen with god Mary the better part, which shall neuer be taken from me. Gods treasure (she would say) is neuer drawne drie. I haue enough in this life, God make me thankfull, and I know I haue but a short time to liue here, & it standeth me vpon to haue a regard to my saluation in the life to come. Thus this godly yong Gentlewoman held on her course thre or foure yeares after she was married. At which time, it pleased God that she conceived with a man-child, after which conception, she would say to her husband, and many other her good neighbours and friends, yet liuing, not once nor twice, but many times, that she should neuer beare more children, and that child should be her death, & that she should liue but to bring that childe into the world: which thing no doubt was reuealed vnto her by the Spirit of God: for according to her prophesie, so it came to passe.

The time of her account being come, she was deliuered of a goodly man-child, with as much speed, and as safely in all womens iudgement, as any could be. And after her deliuey, she grew so strong, that she was able within foure or fife dayes to sit vp in her bed, and to walke vp and downe her Chamber, and within a fortnight after to go abroad in y^e house, being thoroughly well and past all danger, as euery one thought. But presently vpon this suddaine recouerie, it pleased God to visit her againe with an exceeding hot & burning quotidian Ague, In which, she languished for the space of fixe weekes or thereabouts. During all which time, she was neuer scene nor perceiued to sleepe one houre together, neither night nor day, and yet the Lord preserved her

Of Katherine Stubbes.

her (which was miraculous) in her perfect understanding, sence, & memorie to y^e last breath, prayes be his holy name therefore. In all her sickness, which was both long and grievous, she neuer shewed any signe of discontentment or impatience, neither was there euer heard one word to come forth of her mouth, sounding either of desperatiō or infidelity, of mistrust or distrust, or of any doubting or wauering, but alwaies remained faithfull and resolute in her God, and so desirous she was to be with y^e Lord, that these golde sentences were neuer out of her mouth: I desire to be dissolued and to be with Christ: And, O miserable wretch that I am, who shall deliuer me from this body subiect to sinne: Come quickly Lord Iesus, come quickly: Like as the Hart desireth the water springs, so doth my soule thirst after thee O God. I had rather be a dorekeeper in the house of my God, then to dwel in the tents of the wicked; with many other heavenly sentences, which least I should seeme tedious, I willingly omit. She would alwaies pray in sicknesse, absolutely that God would take her out of this miserable world, And when her husband & others would desire her to pray for her health if it were the will of God: she would answer, I beseech you pray not that I should liue, for I thinke it long to be with my God: Christ is to me life, & death is to me aduantage: yea the day of death is the birth-day of euering life, and I cannot enter into life but by death, therefore is death the doore or entrance into everlasting life.

Her absolute
prayer for
death.

Her desire to be
with God.

I know and am certainly perswaded by the spirit of God, that the sentence is giuen already by y^e great Iudge, in the high court or Parliament of Heauen, that I shal now depart out of this life, and therefore pray not for me that I might liue here, but pray to God to giue me strength and patience to perseuere to the end, & to close vp mine eyes in y^e iustifying faith in y^e blood of my Christ. Sometimes she would speake very softly to her selfe, and sometimes very audibly, these words doubling them a hundred times together. O my God, why not now, why not now? O my good God, I am ready for thee, I am prepared: O receiue me now for Christ his sake, O send thy messenger death to fetch me, send thy Sergeant to arrest me, thy Pursuant to attach me, thy Herald to summon mee, O send thy Payler to deliuer my soule out of prison.

The Godly life

Her godly
meditations.

prison, for my bodie is nothing else but a stinking prison to my soule: Oh send thy holy Angels to conduct my soule into the euerlasting kingdome of heauen. Other some times she would lie as if it were in a slumber, her eyes closed, and her lips uttering these words very softly to her selfe: O my sweet Iesus, O my loue Iesus, why not now, sweet Iesus why not now? O sweet Iesus pray for me, pray for me sweet Iesus: repeating them many times together. These, and infinite the like, were her daily speeches and continuall meditations, and neuer worse word was there heard to come forth of her mouth, during all the time of her sickness. She was accustomed many times as she lay, very suddenly to fall into a sweet smiling, & sometimes into a most hearty laughter, her face appearing right faire, red, amiable & louely, and her countenance seemed as though she greatly reioyced at some glorious sight. And when her husband would aske her, why she smiled & laughed so? she would say, Oh if you saw such glorious & heauenly sights as I see, you would reioyce and laugh with me: for I see a vision of the ioyes of heauen, and of the glorie that I shall go vnto; and I see infinite millions of Angels attendant vpon me, and watching ouer me, ready to carry my soule into the kingdome of heauen. In regard whereof she was willing to forsake her selfe, her husband, her childe, and all the world besides. And so calling for her childe, which the Nurse brought vnto her; she tooke it in her armes, and kissing it, said: God blesse thee my sweet Babe, and make thee an heire of the kingdome of heauen; and kissing it again, deliuered it to the Nurse, with these words to her husband standing by: Beloued husband, I bequeath this my childe vnto you, he is no longer mine, he is the Lords and yours, I forsake him, you, and all the world, yea and mine owne selfe, and esteeme all things but dung, that I may winne Iesus Christ: and I pray you sweet husband, bring vp this child in good letters, in learning and discipline; and aboue all things see that he be brought vp and instructed in the exercise of true Religion.

Her request to
her husband
for the bring-
ing vp of her
child.

Her hatred to
the world.

The Childe being taken away, she espied a little Puppie or Witch (which in her health she loued well) lying vpon her bed, she had no sooner espied her, but she beat her away, & calling her husband to her, said, Good husband, you and I haue offended God grievously.

of Katherine Stubbles.

griuously, in receiuing this Witch many a time into our bed: we would haue bin loth to haue receiued a Christian soule, purchased with the precious blood of Iesus Christ, into our bed, and to haue nourished him in our bosomes, and to haue fed him at our Table, as we haue done this filthy Curre many times, the Lord giue me grace to repent it, and all other vanities. And afterwards could she not abide to looke vpon the Witch any more. Having thus godly disposed of all things, she fell into a trance or swoone for almost the space of a quarter of an houre, and so as euery one thought she had bene dead: but afterward she coming to her selfe, spake to them that were present, as there were many (both worshipfull and others) saying, Right worshipfull and my good neighbours and friends, I thanke you all for the great paines you haue taken with me in this bed of my sickness; and whereas I am not able to requit you, I beseech the Lord reward you in the kingdom of heauen. And for that my houre-glasse is runne out, and that my time of departure hence is at hand, I am perswaded for thre causes to make a confession of my faith before you all. The first cause that moueth me thereto, is, for that those (if there be any such here) that are not yet thoroughly resolved in the truth of God, may heare and learne what the Spirit of God hath taught me out of his blessed and all-sauing word. The second cause that moueth me, is, for that none of you shall iudge that I died not a perfect Christian, and a perfect member of the mysticall bodie of Iesus Christ; and so by your rash iudgement might incurre the displeasure of God. The third and last cause, is, for that as you haue bene witnesses of part of my life, so you might be witnesses of part of my faith and belofe also. And in this my confession, I would not haue you to think that it is I that speake vnto you, but the Spirit of God that dwelleth in me, and all the elect of God, whelpe they be reprobates: for Paul saith, Rom. 8. If any one haue not the Spirit of Christ dwelling in him, he is none of his. This blessed Spirit hath knocked at the doore of my heart, and my God hath giuen me grace to open the doore vnto him, & he dwelleth in me plentifully: and therefore I pray you giue me patience a litle, and imprint my words in your hearts, for they are not the words of flesh and blood, but the Spirit of God, by whom we are sealed to the day of redemption.

Her extasie or swoone.

The causes mouing her to make a confession of her faith.

The godly life

A most heavenly confession of the Christian faith, made by the
blessed seruant of God mistresse Katherine Stubbes
a little before she died.



Although the maiestie of God be both infinite and
vnspeakable, and therfore according to his excellent
dignitie, can neither be conceived in heart, nor ex-
pressed in word: yet to the end you may know what
God is, in whom I beleeue, as farre as he hath re-
uealed himselfe vnto vs in his holy word, I will define him vnto
you as the Spirit of God shall illuminate my heart. I beleeue
therefore with my heart, and freely confesse with my mouth, here
before you all, that this God whom I beleeue, is a most glo-
rious Spirit or spirituall substance, a diuine essence or essentiall
being, without beginning or ending, of infinite glorie, power,
might and maiestie, vniuersall, inaccessible, incomprehensible and
altogether vnspeakable. I beleeue and confesse that this glorious
Godhead, this blessed substance, essence or being, this diuine po-
wer, which we call God, is diuided into a Trinitie of persons, the
Father, the Sonne, and the holy Spirit, distinct onely in names
and office, but all one, and the same nature, in essence, substance,
Deitie, maiestie, power, might and eternitie. I beleeue and
confesse that God the Father, the first Person in this blessed
Trinitie, is from everlasting, before and beyond all times, not
made nor created, nor begotten of any, but the onely Maker,
Creator and begetter of al things whatsoever. I beleeue and con-
fesse that Iesus Christ the Sonne of God, is the second Person in
this glorious Trinitie, not created nor made of any, but begotten
of his Father before all eternities, time or worlds. I beleeue the
holy Spirit to be the third Person in this sacred Trinitie, not
made of any, nor begotten, but proceedeth both from the Father
and the Sonne, as the very willedome and inspiration of them
both. I do beleeue and confesse, that this most glorious Trinitie
is consubstantiall and coessentiall together, none before or after
other, none greater or lesser then other, of equall power, of
equall maiestie, of equall glorie and eternitie, as before. I
beleeue and confesse, that this God, this blessed Trinitie, not
onely

What God is.

Her notable
faith in the
blessed Trinitie.

God created all
things, and go-
uerneth all
things.

Of Katherine Scrubbes.

onely created all things both visible and invisible, spirituell and
 corporall, where and whatsoeuer, but also that he upholdeth, con-
 tinueth and maintaineth them by his Almighty power and in-
 searchable wisdom; through the secret working of his Spirit.
 I beleue and confesse, that this great God ordereth and disposeth
 all things according to his good pleasure, and will, and that he also
 fore-seeth and fore-knoweth all things according to his prou-
 dence, and prescience, so that nothing cometh to passe by for-
 tune chaunce, or casuallie to him, though it seemeth fortunall, or No fortune of
chance.
 casuall to vs, who see neither the beginning, the middle, the
 ends, the causes, nor effects of things before they come to passe.
 I beleue and confesse that the Lord our God, hauing created
 the vniuersall engine, and frame of this world, with all things
 contained therein, for the benefite and vse of man, the last of all
 other creatures, even the first day created man after his owne si- Mans perfe-
ction.
 militude and likenesse: holy, pure, good, innocent, and in euery
 part perfect and absolute, giuing him also wisdom, discretion,
 vnderstanding and knowledge aboue all other creatures, (the
 holy Angels onely excepted) and which was more, he gaue vnto
 him a certaine power, strength, facultie (which we call free will)
 by force whereof he might haue continued and remained for euer
 in his integritie and holinesse if he had would. But he had no
 sooner receiued this inestimable blessing of free will in innocencie
 and integritie, but by harkening to the poisoned suggestions of
 the wicked Serpent, and by obeying of his perswasions he lost
 his free will, his integritie and perfection, and vs all his po-
 steritie to the end of the world, and of a Saint in heauen, he (and
 we in him) became fire-brands in hell, vassalles of Sathan, mil-
 creants, and reprobates, Abiects, and cast awayes, before the
 face of God for euer. Then when there was no other way or
 meanes for men to be saued in the iustice of God, I do constantly
 beleue and confesse that God the Father in the multitude of his
 mercies, when the fullnesse of time was come, sent his owne
 Sonne Iesus Christ, forth of his owne bosome into this mise- Mans fall, whod
Christ his in-
carnation.
 rable world, to take our nature vpon him, and that in the wombe
 of a Virgin, without spot or blemish of sinne, and without the
 helpe of man, by wonderfull operation and ouershadowing of the
 holy Ghost.

The Godly life

Christ his sacrifice.

And as I constantly beleue that Iesus Christ is come in the flesh (according to the Scriptures) so I vnfaignedly beleue that he hath offered vp his blessed body vpon the Alter of the Crosse, as a Sacrifice propitiatorie, satisfactorie, and expiatorie, for the sinnes of the whole world, and for metherselue of all sinners: By vertue, power, and efficacie of which Sacrifice and oblation onely, I trust and beleue to be saued, and by the merites of the blood of this immaculate Lambe (Christ Iesus) to be set free, and pardoned of all my sinnes whatsoeuer. And whereas the professed enemies of God, the Papists, doe bragge of their good woorkes, of their merites, and righteousnesse, and deserts, I haue before you all, in the presents of God, and his holy Angells, do utterly renounce, abandon, and forsake all my owne merites, righteousnesse, and deserts, as filthy dung: acknowledging my merites to be the merites of God in Christ, who is made vnto me righteousnesse, holinesse, sanctification, and redemption. For I am assured that if the Lord should weigh my righteousnesse in the balance of his Justice, rewarding me according to the same, I should receiue nothing but iust damnation for my deserts. I doe further beleue and confesse that Iesus Christ hauing suffered death vpon the Crosse for me and all mankind, rose againe to life the third day after, by the spiritual power of his God-head, conquering thereby sinne, death, hell, Satan and all his hellish band. I doe also beleue that same Iesus Christ after his most victorious resurrection, ascended into heauen in the sight of the Apostles and holy Saints, a cloud receiuing him out of their sight, there not onely to prepare a place for vs, but also to make continual prayer and intercession for vs to God the Father at whose right hand he now sitteth in equal glory and blisse for euermore.

Christ his resurrection.

Christ his ascension.

The Heauens must hold Christs essential body til the day of Iudgement.

I doe constantly beleue that the heauens must hold his corporall presence, till the day of Iudgement: that his blessed body is circumspectible, and contained in one locall place, and cannot be presented in euery place at one and the same time: his Deitie and his God-head notwithstanding being in euery place at once, and fulfilling all places, and yet contained in no place. For it is against the nature of a true body to be presented in many places at once: and therefore the Papists in effect deny y^e body of Christ to

of Katherine Stubbes.

to be a true and essentiall and naturall body, by teaching it to be present in their so many and sundry Pires at once.

I do also beleue and confesse that this Iesus Christ shal come at the latter day of Iudgement (when the number of Gods elect shal be fulfilled) in the same likenesse that he was seene go by into Heauen, and with the same naturall body, to Iudge boty the quicke and the dead, and reward euery man according to his workes. At which day I doe constantly beleue, that all flesh (I meane all mankind onely) shal rise againe by the omnipotent power of God, whereby he is able to subdue all things by himselfe, not one haire of their head lacking. Then Death shal yeld vp his dead, the Graue his dead, the Sea his dead, & Hell his dead. And then shal the soules of the Goodly, of the Elect and chosen of God enter into their owne bodies againe, and be renewed together, their bodies now being renewed, altered and changed: for being before filthy and vncleane, they shal now be made cleane & pure like to the glorious body of Iesus Christ, shining as b' Shume for euer in the Kingdome of Heauen, where they shal dwell for euer, in such ioy as no heart can thinke, nor tongue expresse, nor pen is able to write. Upon the other side, the soules of the wicked & reprobate shal be reunited to their proper bodies, and both together shal be cast into her fire, where is nothing but weeping, wailing, and gnashing of teeth for euermore.

Christs coming to iudgement, and of our resurrection

Furthermore, I beleue and confesse that the soules of all the elect children of God; immediately after the departure out of their bodies, doe goe into the Kingdome of heauen, into the hands of God, being guided and conducted thither by the ministry of the Angels of God and not in Purgatory, Limbo Patrum, or any other place whatsoever. For whether the soule of Christ was receiued when he cryed, Father into thy hands I commend my Spirit, thither are all the soules of the Children of God that dye in the true faith of Iesus Christ, receiued immediately after their departure hence. In the Gospell after Saint Luke we reade that the soule of poore Lazarus, of blessed Lazarus, straight after his death was caried into heauen by the Angels of God, and not into Popish Purgatory, which was not hatched almost of two hundred yeares after. The soule of the penitent and faithfull Thel was

Whether the soules of the Faithful do go after their departure out of their bodies.

The Godly life

was carried straight way into Paradise, for so Christ told him : This day thou shalt be with me in Paradise : That is in the Kingdome of heauen and not in Purgatory. Salomon saith, Chapter 3. The soules of the righteous are in the hand of God, and there shall no torments come nigh them : Christ saith, He went into Heauen to prepare a place for vs, then not in Purgatory, except they will haue their Purgatory to be in heauen.

He saith further, that where he is, there shall his seruants be also. But I hope they will not say that Christ is in Purgatory, but in Heauen, and thither shall all the soules of the faithfull ascend immediately, and therefore is the opinion of Popish Purgatory, both blasphemous and sacrilegious : but the true Purgatorie indeede is this, the blood of Iesus Christ, which cleanseth vs from sinne : no other Purgatory doe I knowe of by the word of God, nor acknowledge. I beleue also and confesse that man is iustified, that is, pronounced iust before God, free from sinne and all punishments due for sinne, by a true and liuely faith in the blood of Christ onely, & not by his owne workes, merits righteousness or deserts : neither yet by any inherent righteousness in himselfe, as the blasphemous Papists teach, nor by any other meanes whatsoever. And therefore the Apostle to the Romans 4. was bound to say, that if Abraham were iustified by workes, then had he wherein to reioyce, but not with God, for hee saith afterward in the third Chapter, being iustified by faith we haue peace towards God through Iesus Christ. And therefore doe I constantly beleue that we are iustified by faith onely, and not by the workes of the Law. For if good workes, could saue vs, then had Christ dyed in vaine, and if they could saue vs, why should they not be called by the name of our Saviour : But when I say that faith onely iustificieth, I meane not a barren faith, or a dead faith without good workes, such as the diuels haue : but I speake of such a faith, as bringeth forth good workes in great plenty, and can no more bee without good workes, then the Sun without light, and the fire without heate, or the water without her naturall moisture, If you would knowe why wee should doe good workes, if we cannot be saued by them, I will tell you : we must doe good workes, for

four

Purgatory of
the Papists
blasphemous.

Man iustified
by faith only.

Of Katharine Stubbes.

four causes chiefly: first to shew our obedience to him that com-
manded vs. Secondly, to glorifie him that created vs, and or-
dained good workes also that we should walke in them. Thirdly,
for the mutuall loue and charitie which we beare towards our
Brethren. Fourthly, to make our saluation sure and certaine
vnto vs, as the Apostle speaketh. For these and other causes
must we do good workes: and yet we must not trust to be sa-
ued by them: for there is no other name giuen vnder heauen,
whereby a man may be saued, but only the name of Iesus Christ. I doe constantly beleue and confesse, that all the Canonica^l
Scriptures are the infallible word of God, that the holy Spirit of God was and is the onely Author of them; and that holy men
of God spake and writ them as they were taught and inspired by
the Spirit of God, as blessed Peter beareth record. I also beleue
that the holy Scriptures doe containe all things necessarie to sal-
uation, without all Popish trash of unwritten verities, or ra-
ther unwritten verities. I doe further also beleue and confesse
that God the Father hath from euerlasting and before all worlds
in his discrete counsell and in his euerlasting purpose and decre
elected, chosen and predestinate in Christ Iesus, certaine of the
lost sonnes of Adam, to be members of his bodie, and haire
with him in his heauenly kingdome; and other some hath he
predestinated to euerlasting destruction, leauing them to their
naturall sinne and corruption still. Now if you aske me what
predestination and reprobation is: I answer, it is the euerlast-
ing purpose and decre of God, whereby he doth chuse some to
saluation, and leauing others to damnation. If you demaund, why
he chuseth some to saluation, and not all, finding them all in like
state and condition: I answer, in chusing some to saluation,
he sheweth his unspeakable mercie, grace, fauour and loue;
and in leauing other some to damnation, he sheweth his power,
his iustice and his iudgement to all the world. For as by the one
the mercie of God appeareth, so by the other we may see what
we haue deserved. And if you aske me yet, why he chused some
and reiecteth other some: I tell you he may doe it at his blessed
will and pleasures. For if I haue two debtors that owe me two
thousand pound a peece, it is in me to release the one of the whole
debts,

The Canonica^l
Scripture the
infallible word
of God.

Her faith in
predestination
of God, and
what it is.

The godly life

Our vocation
or calling.

The Church
two-fold, and
how.

How and when
the Church
cannot erre.

Christ is the
true head of the
Church.

debts, and to exact the whole of the other: for to the one I shew
but mercie, and to the other but iustice. Now those that the Lord
hath predestinate to Christ Iesus in euertlasting saluation, them
doth he call in his good time, to the knowledge of his truth, to re-
pentance, to integrity of life, and to all perfection: and those whom
he doth call, them doth he iustifie; and whom he doth iustifie, them
will he glorifie. And that doctrine of predestination and reprobation
standeth thus: the Apostle Eph. 1. 1. sheweth evidently, say-
ing, We are chosen in Christ, when we were predestinate accord-
ing to the purpose of him that worketh all things according to
the counsell of his will. And in the 4. and 5. verses of the same
Chapter, he saith, We are chosen in him (meaning Christ) before
the foundation of the world, that we should be holy & blamelesse
before him in loue. Reade Rom. 6. and many other places of holy
Scriptures, and you shall finde this doctrine to be very cleare. I
do further beleue and confesse, that God hath his seuerall Church-
es, and namely his Church triumphant in the kingdome of hea-
uen, and his Church militant dispersed vpon the face of the earth.
I do also beleue that this militant Church is two-fold, visible &
inuisible. The visible Church is knowne and discerned by these
marks: the word of God preached, the Sacraments sincerely mini-
stred, & Ecclesiastical discipline, and other censures of the Church
duely executed. The other Church I call the inuisible Church, not
for that men are inuisible, but that it always appeareth not to the
sight of y^e world, but it is known of God only, who alone knoweth
who are his. I beleue that this Church, this Spouse of Christ
cannot erre, especially in matters of saluation and damnation, so
long as she holdeth her head Christ Iesus aright. And I constant-
ly beleue that Iesus Christ is the onely head, ruler and gouerner
of this Church, and not Antichrist the Pope, nor any of his thane-
lings; as Paul testifieth, Eph. 4. 15. saying, Let vs grow vp in all
things in him who is the head Iesus Christ, again in another place
he saith, As Christ is the head over the Church, so is the husband
head ouer his wife. I beleue and confesse that Iesus Christ hath
left not onely the holy Scriptures to instruct & teach his Church,
but also Sacraments, in number two, to wit, Baptisme and the
Lords Supper, as Seales of his grace towards it, to confirme it

of Katherine Stubbes.

in his truth, and as conduits of his mercy to conuey his grace and goodnes to it also, and therefore cannot be the things themselues. For it is against the nature of a Sacrament to be the thing signified. Whereby Baptisme consisteth in two natures, the visible Element, and the inuisible grace. The visible Element is water, the inuisible grace are, the gifts and graces of the holy Ghost, confirmed in Baptisme. The water signifieth vnto vs that our whole nature is corrupted, and had need to be purged and clesed. It signifieth also vnto vs our Regeneration, Sanctification, and new Birth: and it representeth also vnto vs the blood of Iesus Christ which cleanseth vs from all sinnes. And I faithfully beleue that it is no moze lawfull for a woman to minister this Sacrament, then it is lawfull for her to preach or to minister the Sacrament of the Lords Supper.

2. Sacraments,
and what they
are, whereof
they do consist,
and what they
represent vnto
vs.

And as concerning the Sacrament of the Lords Supper, I beleue and confesse that it consisteth of two natures also: an earthly, and a heauenly nature or qualitie. The visible Element or earthly nature is bread and wine. The heauenly nature or qualitie, the body and blood of Christ signified thereby. The wine doth represent vnto vs the blood of Christ, which was shed for vs: and the Bread doth signifie vnto vs also the body of Christ, which was given for vs: and as many as receiue the Sacrament worthily, in remembrance of the death and passion of Iesus Christ, do eate and drinke Iesus Christ spiritually to their eternall salvation. And I do verily beleue that in this Sacrament neither the Bread nor the Wine, neither before nor after the words of consecration, as they terme them, are changed, altered or transubstantiated into the reall, essentiall or materiall body of Christ, but remaine the same still in nature and substance that they were before. And therefore Paul feared not to call it Bread still many times in his Epistle to the Corinthians. And our Saviour in the sixth of Iohn saith, that they should see him ascend into Heauen with the same body that he sate with them at Supper, whole and vnepent: adding further, that the words that he spake were spirit and truth, and that it is the spirit that giveth life, the flesh profiteth little. And hee biddeth vs to celebrate this Supper in remembrance of him: and to preach his death therein till

Neither the
bread nor wine
changed in the
Lords Supper.

The godly life

he come againe. If Christ were in the Sacrament, flesh, and blood, and bone, then the wicked might eate him, - and so should there neuer any wicked be condemned. For Christ saith, He that eateth my flesh, and drinketh my blood, shall neuer die: yea, Rats, Cats and Mice might eate his bodie, which were blasphemous and sacrilegious once to imagine, though the Papists are not ashamed to teach it openly. And albeit that these Sacraments doe present vnto vs most excellent things, yet doe they not conferre grace of themselves, neither is the grace of God so tied to the materiall Elements that he cannot saue without them. And therefore are the Papists more then cruell, that teach, all children to be damned that die before Baptisme. For we reade of certaine in the Acts of the Apostles, that were baptized, and yet they had not so much as heard whether there were any holy Ghost or not. Simon Magus was baptized, yet he receiued not the Holy Ghost. And againe, Cornelius had receiued the holy Ghost before his baptisme. Iohn the Baptist receiued the holy Ghost in his Mothers wombe, and the like. But yet notwithstanding, although the grace of God be not tied to the Sacraments, yet he that may receiue them and will not, or else setteth light by them, shall neuer receiue the gifts and graces signified by them.

I doe most constantly beleue, that as Iesus Christ is the vndoubted Saviour of the world, so he is our onely Mediator, Advocate and Intercessor to God the Father, and none but he alone, who is ascended into the heauens, sitteth on the right hand of God, and maketh continual intercession to God for vs. Iohn saith, If any man sinne, we have an Advocate with the Father, I E S U S C H R I S T the righteous, and he is the propitiation for our sins. And to the same effect Paul speaketh, 1. Timoth. 2. 5. There is one God, and one Mediator betweene God and man, which is the man Christ Iesus. And as I beleue that Iesus Christ is our onely Mediator and Advocate, so I constantly beleue that he is onely to be called vpon, inuocated and prayed vnto, and neither Saint, Angell, Patriarke nor Father, Martyr nor Confessor, Peter nor Paul, Apostle nor Euangelist, Iames nor Iohn, no nor Marie her selfe, nor any other creature, how excellent soener they

Christ is our
only Mediator.

Christ onely to
be called vpon,
not Saint.

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they seeme to be in the eyes of the world. For we are assured by the word of God, that the Saints can neither heare our prayers, nor grant our requests. Therefore the Lord saith, Call vpon me in the day of trouble, and I will deliuer thee, and thou shalt praise me. And againe the Apostle saith, How shall they call vpon him, in whom they haue not beleued? Then as it is not lawfull to beleue in any other saue God alone, so it is not lawfull to pray to any other saue God alone, in the name and mediation of Iesus Christ onely.

I doe also constantly beleue that my soule so soone as ever it departeth out of my bodie, shall be caried by the ministry of the holy Angels of God into the kingdome of heauen, where I shall see and perfectly know Adam, Euah, Noah, Abraham, Isaac, Iacob, Moses, Samuel, David, and all other Prophets, Patriarchs and Fathers, together with Marie the mother of Christ, Peter, Paul, James and Iohn, and all other Martyrs and Confessors, and holy Saints of God, which haue died since the beginning of the world, or which shall die to the end of the same. Oh what a comfortable thing is this, that we shall know one another in the life to come, talk with one another, loue one another, and praise God one with another, and all together world without end. And because some of you peraduenture would hardly beleue this doctrine to be so, I pray you giue me leaue to proue it by the word of God, and then I will make an end.

Her beliefe
whether her
soule shall go
after her depar-
ture.

When God cast Adam into a dead slep, and made Woman of a rib of his side, he brought her vnto him, and he knew her straight way, and he called her by her name. Could Adam in the state of innocencie know his wife, being in a dead slepe while she was in making; and shall not we being restored to a farre more excellent dignitie and perfection then euer Adam was in, not know one another? Shall our knowledge be lesse in heauen then it is in earth? do we not know one another in this life, where we know but in part, we see but in part, yea as it were in a glasse? and shall we not know one another in the life to come, where all ignorance shall be done away?

We shall know
one another in
the life to come

We shall be like (saith Christ) the glorious Angels which know one another, and shall not we then know one another in the

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life to come: Shall we be like them in other things, and faile onely in this? We shall (saith the Apostle) see and know Christ even as he is, who is the wisdom, image and brightnes of his Fathers substance, and shall we not know one another? We are all members of one body, and shall we not know one another? Christ Jesus is our head, and we his members, and shall not the members know their head? and so consequently one another? They that are all fellow seruants in one house, but for a short time in this world, do know one another; and shall not we know one another after this life, being fellow citizens in one and the same citie, subjects in one and the same kingdome, and seruing one Lord and Master, with one spirit and minde for euer, world without end? Shall brute beasts know one another in this life, and shall not we know one another, seeing God face to face, in knowledge of whom consisteth all knowledge? The Apostle knew Christ after he was risen againe, and shall not we know one another after the general resurrection of the flesh?

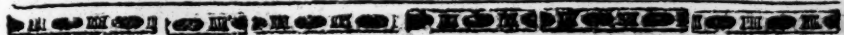
In the sixteenth of Luke we reade how that the rich man lying in hell, knew Abraham and Lazarus in heauen a far off. Then I reason thus: If the wicked that be in hell torments doe know those that be in heauen so farre aboue; how much more shall the godly know one another, being all together in one place, & fellow citizens in the kingdome of heauen? We reade also in the 17. of Marke, how our Saviour Christ meaning to shew vnto his Disciples, Peter, James and Iohn, as it were a shadow or glimmering of the ioyes of Heauen, and therefore he is said to be transfigured before them, and his face did shine like the Sun, his apparell was as the light, there appeared vnto them Moses and Elias, (saith the text.) Then it followeth, that if the Disciples being in their naturall corruption, and but in a shadow or glimmering of the ioyes of Heauen, did know Moses & Elias, the one whereof died almost two thousand yeares before, and the other not much lesse: how much more shall we know one another in the life to come, all corruption being taken away, and we in the full fruition and possession of the ioyes and glorie of Heauen? This is my faith, this is my hope, and this is my trust: this hath the Spirit of God taught me, and this haue we learned out of the word of God. And god.
Lord.

of Katherine Stubbes.

Lord that hast begun this work in me, finish it I beseech thee, and strengthen me that I may perseuere therein to the end, and in the end, through Iesus Christ my onely Lord and Saviour.

She had no sooner made an end of this most heavenly confession of her faith, but Satan was ready to bid her the combat, whom she mightily repulsed & vanquished by the power of our Lord Iesus, on whom she constantly beleued. And whereas before she looked with a sweet, louely & amiable countenance, red as the Rose, and most beautifull to behold; now vpon the sodaine she bent her browes, she frowned, and looked as it were with an angry, sterne, austere countenance, as though she saw some filthy, some vggly and displeasing thing, she burst forth in these speeches following, pronouncing her words scornfully and disdainfully, in contempt of him whom she spake to.

Satan tempteth her.



A most wonderfull conflict betweene Satan and her soule,
and of her valiant conquest in the same by
the power of Christ.

How now Sathan, what makest thou here? art thou come to tempt the Lords seruant? I tell thee (thou hel hound) thou hast no part nor portion in me, nor by the grace of God neuer shalt haue: I was, now am, and shall be the Lords for ever: yea Sathan, I was chosen and elect of Christ to everlasting saluation, before the foundation of the world was laid, and therefore thou must get thee packing, thou damned dog, and go shake thine eares, for in me thou hast nought. But what doest thou lay to my charge, thou foule fiend? Oh, that I am a sinner, and therefore shall be damned. I confesse indeed that I am a sinner, and a grievous sinner, both by originall sin and actuall sin, and that I may thank thee for: and therefore Sathan I bequeath my sinne to thee, from whence it first came; and I appeale to the mercy of God in Christ. Iesus Christ came to saue sinners (as he saith himselfe) and not the righteous. Behold the Lamb of God (saith Iohn) that taketh away the sins of the world. And in another place he crieth out, the blood of Iesus Christ doth cleanse vs from all sins. And therefore Satan

Her wonderfull temptation and valiant conquest in the same.

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I constantly beleeue that my finnes are washed away in the precious blood of Iesus Christ, and shall neuer be reputed to me any more.

Her disputation
with Satan,

But what sayest thou now Satan? dost thou aske me how I dare come to him for mercie, he being a righteous God and I a miserable sinner? I tell thee Satan, I am bold through Christ to come vnto him, being assured and certain of pardon and remission of all my finnes for his Names sake. For doth not the Lord bid all that be heauie laden with the burden of sinne, to come vnto him, and he will ease them? Christs armes were spread wide open (Satan) vpon the Crosse, (with that he spread her owne armes) to embrace me and all penitent sinners: and therefore (Satan) I will not feare to present my selfe before his foot-stole, in full assurance of his mercie, for Christ his sake. What more Satan? Dost thou say, it is written, that God wil reward euery one according to his deserts? So it is written againe (thou deceitfull Diuell) that Christs righteousness is my righteousness, his workes my workes, his deserts my deserts, his merits my merits, and his precious blood a full satisfaction for my finnes.

O but God is a iust God (thou sayest) and therefore in iustice must needs condemne me.

I grant Satan that he is a iust God, and therefore he cannot in iustice punish me for my finnes, which he hath punished already in his owne Sonne. It is against the law of iustice to punish one fault twice. I was and am a great debtor vnto God the Father, but Iesus Christ hath paid the debt for me, and therefore it standeth not with the iustice of God to require it againe. And therefore auoide Satan, auoide thou fire-brand of Hell, auoide thou damned dogge, and tempt me no more, for he that is with me, is mightier then thou, even the mightie and victorious Lion of the Tribe of Iuda, who hath bruised thy head, and hath promised to be with his children to the end of the world. Auoide therefore thou bastard, auoide thou cowardly souldier, remove thy siege and yeld the field wonne, and get thee packing, or else I will call vpon my grand Captaine Christ Iesus, the valiant Michael, who beate thee in heauen; and throw thee downe to hell with all thy hellish traine and diuellish crue. She had scarcely pronounced these last words, but she fell suddenly into

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a swete smiling laughter : saying , Now he is gone, now he is
 gone; do you not see him flie like a coward, and runne away like
 a beaten Cocker? he hath lost the field, and I haue wonne the vic-
 torie, euen the Garland and Crowne of euerlasting life; and
 that not by my own power and strength, but by the power and
 might of Iesus Christ, who hath sent his holy Angels to keepe
 me. And speaking to them which were by, she said, Oh would
 God you saw but what I see : for behold, I see infinite milli-
 ons of most glorious Angels stand about me, with fiery Chariots The guard of
Angels.
 ready to defend me, as they did the good Prophet Elizeus. These
 holy Angels, these ministering spirits are appointed by God to
 carrie my soule into the kingdome of heauen, where I shall be-
 hold the Lord face to face, and shall see him, not with other, but
 with these same eyes. Now I am happie and blessed for euer, for
 I haue fought the good fight, and by the might of Christ haue won
 the victorie. Now from henceforth I shall neuer taste neither of
 hunger nor cold, paine nor woe, miserie nor affliction, vexation
 nor trouble, feare nor dread, nor any other calamitie or aduersi-
 tie whatsoeuer. From henceforth is laid by a Crowne of life,
 which Christ shall giue to all them which loue him. And as I am
 now in possession thereof by hope, so shall I be anon in full fruition Her meditation.
 on thereof by presence of my soule, and hereafter of my body also,
 when the Lord shall please. Then she spake softly to her selfe as
 folloiweth : Come Lord Iesus, come my loue Iesus, I send thy
 Purseuant swart Iesus to fetch me : O swete Iesus strengthen
 thy seruant, and keepe thy promise. Then sung she a Psalmie
 most sweetly, and with a cheerfull voice : which done, she desi-
 red her husband that the 133 Psalmie might be sung before her Her request to
her husband,
 to Church. And further, she desired him that he would not mourne not to mourne
for her.
 for her, alledging the Apostle Paul, where he saith, Brethren I
 would not haue you to mourne as men without hope, for them
 that die in the Lord : affirming that she was not in case to be
 mourned for, but rather to be reioyced of, for that she should passe
 (as she said) from earth to heauen, from men to holy Angels, Che-
 rubins and Seraphins, to holy Saints, Patriarks and Fathers,
 yea to God himselfe. After which words very suddenly she se-
 med as it were greatly to reioyce, and looke chearfully, as though
she

The godly life

Her talke with
Death, and
friendly wel-
coming of him

Her last words.

Her death.

she had seene some glorious sight. And lifting vp her whole body, and stretching forth both her armes as though she would imbrace some glorious and pleasant thing, said: I thank my God through Iesus Christ, he is come, he is come, my good Iailor is come to let my soule out of prison: O sweet death thou art welcome, welcome sweet death, neuer was there any guest so welcome to me as thou art welcome, the Messenger of euerlasting life, welcome the doore and entrance into euerlasting glorie, welcome I say, & thrice welcome my good Iailor, do thy office quickly, and set my soule at libertie. Strike sweet death, strike my heart, I feare not thy stroke: now it is. Father into thy blessed hands I commend my spirit: sweet Iesus into thy hands I commend my spirit: blessed Spirit of God I commit my soule into thy hands: O most holy, blessed and glorious Trinitie, three persons and one true and euerlasting God, into thy blessed hands I commit my soule and my body. At which words her breath stayed, and so neither mouing hand nor foote, she slept sweetly in the Lord.

Thus thou hast heard (gentle Reader) the discourse of the vertuous life and Christian death of this blessed and faithful seruant of God, Mistris Katherine Stubbes; which is so much the more wonderfull, in that she was but yong and tender of yeares, not halfe a yeare aboue the number of twenty when she departed this life. The Lord giue me grace to follow her example, that we may come to those unspeakable ioyes, wherein she now resteth,

through Iesus Christ our Lord: to whom with the
Father and the holy Ghost, be all honoꝝ,
praise, dominion and thanksgi-
uing, both now and
euermore.

Amen.



F I N I S.

